/26 cont./
114 the Rio S. Manuel and the Rio Paranatinga (officially named
361 Rio Telles Pires), encountered the Bakairí of the Rio Novo and the Rio Paranatinga and those who had settled at the "Cabeceira do Chapadão." (31)

31. Antonio Pyrineus de Sousa, loc. cit., p. 70.

361 In the aldea situated on the Rio Novo there still lived at
622 this time the old cacique, Reginaldo, who then wore a long, white beard. He had good plantations, he carried on some
[249] raising of cattle and horses, and he had a stand of rubber trees
361 from which he had rubber sought. (32) A small group of

32. Ibid.

Bakairí from the Arinos region lived at this time on the Cabeceira do Pulo, a tributary of the Rio Arinos. They were the Bakairí
[423] André, and four fellow tribesmen who owned plantations and
[464] worked as rubber workers. (33)

33. Ibid., pp. 70 and 71.

159 Meanwhile changes had taken place among the Rio
622 Paranatinga Bakairí. Antonio was still cacique of the aldea,
593 which was still at the same place, slightly downriver from the
361 mouth of the São Manuel River on the Rio Paranatinga (Rio Telles Pires), where it had been set up after the death of Cacique Felipe. Since the aldea consisted at this time of seven houses, it may be assumed that Antonio still commanded a relatively large number of Bakairí. But he was no longer the sole ruler of all the Paranatinga Bakairí. The differences which
159 had already existed for a long time between Antonio and his
593 nephew, José Coronado, had become intensified, and after a
361 serious quarrel between them, José Coronado had left Antonio's

Bacairí

323 pots are quite distinct from the pottery of the Indians living on the Upper Paraguay River. Bacairí pots are flat-bottomed and have straight vertical walls with everted rims. The pots in common use were, and still are, black in color, unglazed, and undecorated. Some of the pots [532] seen were made in the forms of frogs, turtles, fish, and birds. The Bacairí claim that they [531] formerly had decorated pottery called *awáge*, painted with black, gray, red, and brown designs.

476 The Bacairí also had economic activities in which the whole village, or a number of com-
241 munal houses, participated. The *kemeti*, or col-
476 lective land clearing, was one of these. A man would invite a large number of relatives and friends to assist him in clearing a new piece of for-est land. The women would participate by pre-
[212] paring large amounts of food and honey beverage
● 423 for the workers. The new field would remain the
476 property of the man who initiated the *kemeti*, obligating him to work in return if called upon, but sometimes the group of men who cleared the field would divide it among them.

342 House building was always an enterprise in
476 which the whole village took part. The group that was interested in raising the house cut the beams and poles necessary for the framework and prepared large quantities of food. While a cer-tain number of men began to put up the frame-work, others went to gather grass for thatching. [538] When they returned with the thatching they put on their ceremonial decorations and danced the *nakalowéri* dance. House building was thus not only an economic act but also a ceremonial occasion.

296 Hammock weaving was, at times, a collective
476 enterprise. A woman with a larger than usual cotton crop distributed cotton among her friends and when the work was completed she organized a feast and dance.

487 Ceremonial trading expeditions (*talik*) were
[429] organized by the chief of the village. During
574 the rainy seasons, when the rivers were high and
[623] canoe travel easy, the men of a village would collect whatever excess goods they had, such as bows, baskets, ornaments, hammocks, and even food, and would go to a neighboring village where the chief would receive them before the ceremonial house. The two chiefs would then supervise the exchange of commodities. After the trading was